795 Lastly, my followers must immediately slaughter all their cattle, sheep, and goats. When this is done, I will provide them with as many more as they want from the Lake." Having said this, the snake disappeared into the lake.

Onyango soon set about spreading his gospel and, as was natural with so attractive a programme, it was not long before he had a considerable following. They were divided into what may be described as two Degrees. The First Degree consisted of those personally "called" in very much the same way as Onyango had been "called." They [786] were all men, mostly older men and the heads of Bomas. The "call" consisted in their throwing some kind of fit, possibly an ecstacy of religious exaltation, during which words poured from them in an unintelligible torrent. They became the priests and were in tremendous [791] demand as witch-doctors since they soon were invested with, or themselves assumed supernatural powers.

761 For example, they were reputed to be able to recall to life a dying
795 person or one who had just died. The procedure here began with the priest's acceptance of a goat as his fee. The patient, or corpse was stretched on the ground and lightly covered with freshly cut grass, some of which was twisted into a thick rope round the neck. This rope was called "Buombwe."

The goat was next sacrificed and its blood sprinkled over the grass, the while the priest called loudly on Mumbo to save the dying man or to restore to life the corpse—as the case might be, generally with but indifferent success.

795 The Second Degree consisted of all the dependants, male and female, of those especially "Called" by Mumbo himself, and also any other people who, although not specifically "Called," chose to join the cult.

795 At sunrise and at sunset all Mumboites stand facing the sun with
788 the first finger and thumb of each hand meeting to form a circle and held up to the eyes like binoculars. Having gazed at the sun intensely
782 until they are completely dazzled, they stretch out their arms towards it and break into rapid and often unintelligible prayer. This is interesting in that the ancient Luo religion was—and in places still is—that of sun worship. Occasionally when they feel like it they also pray thus to the Lake, and even, it is said, sacrifice cattle, throwing the meat into the Lake to the crocodiles.

795 As was to be expected from a retrogressive religion which not only
782 encouraged but ordained idleness and uncleanliness, it was not long before its adherents, having nothing to do or to think about, began to
839 indulge in unpleasant practices which the normal Jaluo, however uncivilised he might be, held in abhorrence. The communal enjoyment of women, including incest, bhang smoking, sodomy, and even bestiality, all made their appearance, though these practices seem to

11: Hartmann M-5 (ca. 1920)1928 FL11 Luo FL11

smears a little clay in front of both ears of all the people who come to the feast, and each of them do the same to the mother in return. All of them decorate their necks and waist with *bwombwe*, a creeping plant; then they start a most immodest dance; scarcely covered with their goatskins they simulate the copula, and the vilest songs, which no decent person could ever listen to. After the dance they enter the kraal where food is ready. Then they have the beer. The relations of the woman stay over for the night, but all the others go home.

Mirnd Kumu is a similar dance, which is indulged in, when a woman has given birth to a child, of whose conception she did not get aware of for some considerable time. The people who come to this dance are far fewer; it does not last as long either. In stead of a bull only a goat is killed by the relations of the woman, and some beer is brewn for the feast. Other ceremonies are the same as after childbirth under usual circumstances.

Betrothal and Marriage.

Before any other arrangements are made, a boy intending to get married tells his parents that he wants to look out for a partner through life. If the father has any cattle towards the dowry he will agree, and tells his son to make his choice, and inform her relations. When he has found a likely girl he invites a couple of friends, one of whom at least knows the relations of the girl well *(jatielo)*. With his friends he pays a visit to the kraal of the girl, and enters the *simba* i. e. the hut in which the boys of the kraal live.

No sooner have they entered the *simba* or the girls of the place go to greet the visitors, after which they bring them pipes and tobacco and go to fetch or prepare some gruel for them to drink. In the meantime the *jatielo* goes to the hut of the paricular girl's father to tell him that a friend of his has come for his daughter. The father will inquire from the *jatielo* what kind of lad the boy is, whether he is of good family, whether he is not the son of a witchdoctor, whether he can pay a decent dowry, ect.

If the father agrees the *jatielo* goes back to his friends in the *simba* and reports that the father is willing, whereupon the boy proposes to the girl. There and then the girl decides whether she agrees or not. If she does not want the boy, then all is finished and visitors go home at once. If she agrees, they stay for the night. They sleep in the *simba* seperately together with the other boys and girls.

Then, in former years, in the early morning the visitors would catch the girl after she had left the *simba*, and take her to her fiance's village *(mako)*. On account of a government regulation, by which the dowry is now more or less fixed, this practice is no longer adhered to.

The boy and his friends go home. He informs his parents, who next day send the *jatielo* back with somebody else to pay the first instalment of the dowry, usually 2 or 3 head of cattle. They stay over the night, and in the morning they catch *(mako)* the girl, for she pretends not to like going along. After they have had some gruel to drink, the boys who brought the cattle more or less drag her out of the kraal. The girls from her village strip her absolutely naked, and the boys from there follow those who fetch the girl to take from them some of their orna-